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ABSTRACT

In this speech, the author traces the history of the effort to make teacher education a theoretically based enterprise--an effort that culminated in the development of schools of education. He then suggests that these institutions do not provide the proper environment and resources for the adequate preparation of teachers. The author asserts that Dewey's famous laboratory school is the lone example of the testing ground of frontier educational theory and that society will spend millions of dollars reaffirming what it already knows or reinforcing educational practices which are consistent with a conservative political ethic. The author believes that not one of the many critics of teacher education today directs his criticisms to the vital center of the teacher preparation problem--that the knowledge base of today's teacher is incongruent with cultural reality. The teacher of tomorrow needs to be acquainted with the traditional social sciences and with the newer behavioral sciences. (HMD)

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THE ROLE OF PROFESSIONAL EDUCATION IN A CONTEMPORARY UNIVERSITY

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Before pursuing the topic at hand with due seriousness, I would like to say that I feel I enjoy a kind of amputated presence as I stand before you. I am experiencing a variety of dislocations. Having worked closely for sixteen years within a faculty of differing disciplines with a variety of scholarly talents, relying heavily on the intellectual repositories of such magnitude as the Boston Public Library and the specialized libraries encompassed in a quite accessible geography, and knowing many persons with whom I could test out my ideas before they were to be placed on public view, I come to you today without many of these accustomed supports. In a sense it is a testing of those ideas and seeking new ways to gain access to them that make this an important event for me. I am searching for a new audience, critically helpful in its attempts to give my thoughts meaningful direction and broader formulation. C. S. Peirce said so wisely ". . . ideas are like little people." It is the careful attention given to their sources, their ultimate consequences, that assure their development. A university ought to be a place in which there is an opportunity to cultivate ideas, to watch them grow, and to add to them. There are many ideas in the land about the proper role of professional education in the contempory university. To list them all is not only unnecessary but a ritualistic behavior unworthy of your willingness to listen.

A Brief History of Teacher Education

Richard Hofstadter could provide you with an extended history of teacher education in university settings with defensible competence, but since he is no longer amongst us save for his well-documented efforts in a two-volumed study on American higher education, I shall sketch in a few facts. In 1830, at Phillips Academy in Massachusetts, Reverend Samuel R. Hall gave the first lectures on the teaching of English. This was later developed into his famous "Lectures on School-Keeping." Even before Horace Mann and James G. Carter exhorted the Massachusetts solons to found teacher education institutions, Governor Noble of Indiana, in 1833 recommended to the legislature, "that seminaries be fitted to instruct and prepare teachers." For those of you impatient with change in our state, it might be cited that this did not occur until 1872. Since much encouragement to educate teachers well had come from the French and German, Immanuel Kant had provided a supple logic vital to the speculations about how this should be attempted when he said,

> The prospect of a theory of education is a glorious ideal, and it matters little if we are not able to realize it at once. Only we must not look upon the idea as chimerical nor decry it as a beautiful dream, notwithstanding the difficulties that stand in the way of its realization.

Kant continued to say,

> An idea is nothing else than the conception of a perfection which has not yet been experienced. There are two human

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[1] p. 8, Immanuel Kant, Education.

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> inventions which may be considered more difficult than any others--the art of government, and the art of education; and people still contend as to their very meaning.[2]

His arguments flowed ever so freely about why education is both an art and a science. It is to this precise relationship that most of my remarks today will be directed.

The content of the normal schools of the middlewest, and particularly those in Indiana, were greatly influenced by the thought of Hegel as interpreted by William T. Harris. Cities and states continued to build normal schools through the 1870's. Henry Bernard and Cyrus Peirce can be thanked for their tireless efforts to upgrade the education of teachers. The newer teaching notions were coming from Prussia. From 1848 to 1854 Arnold Guyot, a Swiss who had recently come to America, acted as an Agent of the Massachusetts State Board of Education and State Institute Lecturer on the teaching of home and observational geography, and from 1855 to 1857 Hermann Krusi, Jr., a son of one of Pestalozzi's teachers, who had come to America three years before, held a similar position for drawing and arithmetic. Louis Agassiz, the distinguished naturalist and teacher of science, who in 1848 had come from Switzerland to Harvard to assume a professorship in zoology and geology, also joined in giving science lectures for teachers. By this time, a Mr. Mason had introduced the formal teaching of music in the Boston schools. Contrary to popular opinion, almost from the outset, there were attempts made to teach reading, writing and arithmetic; to add science and art as necessary components of a fuller educational experience. Much of this spirit was brought to Indiana through David Starr Jordan, professor of botany at Butler University and thence to Indiana University as President, and later taking the message on to California through his leadership as chief executive of Stanford University.

Our state history is rich in the use of Pestalozzi's ideas and materials through the efforts of Joseph Neef, New Harmony. For over a quarter of a century, no one single person influenced the conduct of teacher education more than Pestalozzi. The child study movement replaced the school-keeping notion, thus the ushering in of the new psychological science. G. Stanley Hall led the way here with his founding of the Pedagogical Seminary, 1891, later to become Clark University. As early as 1880 he had begun his systematic studies of children. Yet the most important unanswered questions about them remain. We know little about the science of interest formation in children, differing rates of learning, integrative methods, and the like.

Much is known of the support given the education of teachers from the endowments of the Peabody Foundation, the Slater Foundations, and presently the Carnegie, Kellogg, Lilly and Ford Foundations. Studies need to be done to clarify the effects of these grants on the acceleration of change in teacher education coming from such sources.

The habit of connecting teacher education with work in the University had its beginnings in Germany, from about 1810 to 1832. As an appendix to Herbart's work as a professor of philosophy at Konigsburg, he organized a small practice school, conducted a pedagogical Seminar, and worked out his famous educational theory

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[2] p. 12, Immanuel Kant, Education.

and method involving the five stages of teaching: Preparation, Presentation, Comparison, Generalization and Application.

This can be considered the precursor of the inquiry method in education. A counterpart of this kind of effort was Dewey's insistence upon coming to the University of Chicago that he be chairman of the department of philosophy, psychology, and pedagogy. In 1894, he instituted his famous laboratory school. It remains as the lone example of the testing ground of frontier educational theory. No such institution exists today, not because it is not needed, but because this approach to going behind appearances is currently out of vogue in this country.

We shall spend countless millions on reaffirming what we already know or reinforcing educational practices consistent with a conservative political ethic. This makes for gradualism and tokenism rather than for substantive and immediate change. Much of the vigor of universities in persuading the society on to a new social-cultural order has been reduced by our engagement in topics unsuited to our understanding or temperament. Harold Laswell said with such wisdom that "man pursues values through institutions using resources." Are we pursuing the right values and are we using the right resources in creating tomorrow?

Probably the first attempt to provide lectures on pedagogy in any American University was made by what is now New York University, when a course of lectures on teaching by Thomas H. Gallaudet was announced to be offered during the academic year 1832-33. The first actual experiment seems to have been made at Brown University, where the city superintendent of schools of Providence, Rhode Island, Samuel S. Green (1810-83), acted as Professor of Didactics from 1850 to 1855. In 1860 a course of lectures on the "Philosophy of Education, School Economy, and the Teaching Art" was given to the seniors of the University of Michigan. In 1873 a Professorship of Philosophy and Education was established at the University of Iowa, as a development out of a normal department which dated back to the opening of the university[3] in 1855 (R. 315). This was the first permanent chair in the subject created in America (R. 315). In 1878 Iowa expanded the work into a College of Normal Instruction, leading to the degree of Bachelor of Pedagogics; in 1890 this was expanded into a Department of Pedagogy, and in 1907 into a School of Education.

In 1879 a Department of the Science and Art of Teaching was created at the University of Michigan, which became the second permanent university chair in the new subject in America. In 1881 a Department of Pedagogy was created at the University of Wisconsin, and in 1884 similar departments at the University of North Carolina, the University of Missouri, and at Johns Hopkins were created. In 1886 a Department of Education was established at Indiana University; in 1887 Teachers College, now a part of Columbia University, New York, was organized. From these beginnings have come the present departments and schools of education. Some provide evidence of rigor and defensibility, while others continue to operate as if teachers are born, not made, or to provide their students with only wise saws coming from inquiry characterized by crass empiricism. None of these provide the basis for the teacher to cope ably with problems in either rural or urban America.

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[3]The original Foundation Act of the University, of February 25, 1847, has specifically provided that there should be established a professorship for the training of teachers for the public schools. This was done with the opening of the University, in 1855.

It is well known to students of higher education that departments of education and chairs of pedagogy appeared because of a marked need. This appeared for the most part at the turn of the century when it was clear that secondary education was to be a universal in our society. By this time universities were turning more from undergraduate teaching to graduate studies, research-oriented faculties were emerging. New disciplines demanded attention. The knowledge explosion resulting from new methodologies in the sciences, social sciences, and arts overwhelmed those teaching in the universities at this time. By this stage in our history ideas stated as hypotheses were teasing the minds of the great and near-great teachers in this country. Peirce had developed a new logic based on a new mathematics, Gray had taken the Darwinian thesis seriously, students of the German psychologists were appearing, Einstein had made his startling theory public by 1905, Tylor's notions of culture had spread to excite the efforts of Boaz, Malinowski, Sapir, and others. Marx's notions of a classless society spurred on not only new economic theories but also the social theories of Veblen and others. By the turn of the century Louis Sullivan in his AUTOBIOGRAPHY OF AN IDEA and his KINDERGARTEN CHATS had introduced a revolutionary architectural maxim of form follows function. Dewey was urging that an avowed political ethic predicated on a faith in democracy ought to have a school system consistent and in harmony with that ethic. We were all at work testing new theories, organizing knowledge under categorical distinctions heretofore unknown to scholars, much less the American public. All of this academic excitement was further enlarged by the massive migrations of scholars from Europe during World War I and in the 30's with the appearance of new philosophic schools from abroad, reducing the amoral procedures of social inquiry to more normative modes. Sorokin's anti-reductionist modes of assessing a social reality is one such case in point. This even led to his 1959 consortium enjoining economists, sociologists, artists, scientists, and psychologists to discuss the use of the new knowledge for creating a society based on altruistic motivations rather than ones of mere acquiring or meaningless achievement. The philosophies of existentialism and surrealism capture the minds of our students without having decent laboratory for their elaboration or testing. Ours is a day when experiments in freedom are no longer fashionable nor permitted by an educational institution lacking the imagination or courage to sponsor such experimental behavior. Whenever a university dares to break out of the traditional mould, the intimidation of withdrawing support for it creeps in, if not in some cases stalks in, to make some inquiries unsuitable for young minds. William Ackerman, the famous art historian at Harvard, suggests that society gets the science and the art it permits. Since both are legitimate ways to know, it is too bad that neither is permitted to flourish with freedom in an institution of higher learning. That term itself begs apology. Anything that man needs to know about himself is never higher, it is essential, necessary, and vital to his survival.

The teacher must be educated in the richest intellectual environment within reach of the richest possible culture. Whitehead (The Aims of Education, p. 1), warned us that:

> Culture is activity of thought, and receptiveness to beauty and humane feeling. Scraps of information have nothing to do with it. A merely well-informed man is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction.[4]

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[4]A. N. Whitehead, (New York: Macmillan, 1929).

That is what I want for teachers. Whitehead's goals should be the criteria by which their effectiveness is judged, not by narrow performance objectives or some accountability traps which ensnare the imagination, reducing it to the powers of the mimetic. Even more impassioned was Whitehead's expression that:

> Education with inert ideas is not only useless; it is above all things harmful--Corruptio optimi pessima. . . Every intellectual revolution which has ever stirred humanity into greatness has been a passionate protest against inert ideas. . . All education must be based on the importance of understanding.[5]

To get at the vital importance of understanding this maxim, I have been having my students over the years read Ionesco's The Lesson. Part of my message today is that the best educational ideas do not come from books written on the topic Education. It is always painful for me to draw a similar inference when I pick up a book on the short story (or whatever) and see at a glance what has been omitted, or what a limited view of a literary type has been portrayed in such a presentation. What I see included in secondary school texts makes it immediately apparent that our youth are not having much of an opportunity to learn history. We still talk about teachers as we do television. There is an almost inborn fear of making either one better. In the process, someone might be embarrassed. New teachers for children living in the twenty-first century must be able to create culturally rich learning environments in ways yet unimagined.

The excessive emphasis on rationality in past educational efforts must somehow be checked if the new art and the new science are to emerge as complementary rather than antagonistic, one to the other. Viktor Weisskopf, MIT's director of Theoretical Physics, has said that "Science has a sense of the incomplete," and "Art has a sense of the complete." The scientist leaves us with an hypothesis, the artist leaves us with a vivid slice of reality, whether it be a painting, a musical score, a sculpture, a poem, or the like. I do not rewrite, repaint, or reconstruct other persons' work but attempt to add to them. Waddington's remarkable work Behind Appearance has come along to reinforce these points with dramatic clarity.[6] He makes such remarkable connections as: Picasso's constructions in 1908 carry the same message as did Einstein's theory of relativity in 1905. As the latter was putting the elements of light, heat, electricity, and magnetism in a relational state, so was Picasso arranging color, line, mass, symmetry, and perspective into fresh combinations. Each effort produced a new and consequential view of energy when the forces are brought together, as opposed to their being placed into separate categories.

We are long overdue to plan bold pluridisciplinary ventures, not mere interdisciplinary ones. The working classes associated with the university suffer from the kinds of enforced isolations of knowledge inflicted upon them by unremitting professors who refuse to make the necessary connections of human thought and effort. There is not another institution in our society which is more class and category-oriented than the present-day university. The attempts to correct this fearsome alienation between the student and what is to be learned by some institutions have received minimal support in our country where progress is a byword. The Benningtons, the Sarah Lawrences, the Black Mountains can be counted on one hand, and at this writing almost on one finger.

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[5] Ibid., pp. 1-3.

[6] Conrad H. Waddington, Behind Appearance (Edinburgh: University Press, 1969).

Teachers cannot continue to be educated in institutions which make these necessary humanistic connections impossible. Virginia Woolf reminded us that she invited only those who could open a party by opening their mouths. Today we have to open our bars, our food cupboards, our playrooms full of senseless games. We need teachers who can enjoy stimulating conversations with children in order to make their lives less daily and their human association less than drudgery. The problems of education in the future must be solved by those men and women of dazzling human and fine sensibilities. We need teachers who can play with the seriousness of children's lives in a most civilized manner.

Approaching this difficult task another way, Peirce said that "Science is doing what your heart tells you to do." A good education will always deliver you to a new world of feelings. The university must be the ground on which to test them, to trust them, and to enjoy them. In verse Santayana made it clear:

> Columbus found a world, and had no chart,
> Save one that faith deciphered in the skies;
> To trust the soul's invincible surmise
> Was all his science and his only art.[7]
>
> O World, Thou Choosest Not

Let our teachers of teachers who inhabit universities enjoy some of this kind of integration of the person.

If this course of keeping prospective teachers' memories ever green is chosen, then they will not have to settle for what Joseph McCarthy (1863-1934) once wrote to the editor of the Christian Register in Boston. He entitled it "To Be Happy in New England."

> You must select the Puritans for your ancestors. You must have a sheltered youth and be a graduate of Harvard. . . Eat beans on Saturday night and fishballs on Sunday morning. . . You must be a D. A. R., a Colonial Dame, and S. A. R. or belong to the Mayflower Society . . . You must read the Atlantic Monthly. . . You must make sure in advance that your obituary appears in the Boston Transcript. There is nothing else.

If civilization is perhaps approaching one of those long winters which overtake it from time to time, the interim might be spent with this paraphrase:

> You must select yourself for your most important ancestor. You must enjoy a most adventuresome youth and be a graduate to mature thought and feeling. . . Eat whatever on Saturday night or Sunday morning. . . Be an agent of change and belong to a society bent on human cooperation. . . You must read what keeps you free and open to ideas. . . You must be concerned with an immortality predicated on leaving behind good works and more caring for mankind. If this be true, there will be more for everybody.

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[7] In Poems of George Santayana, selected by Robert Hutchinson (Mass.: Peter Smith, reprinted in 1973).

As Voltaire gave expression to what people were thinking, Rousseau gave expression to what people were feeling. Until we can combine these with the personal will, all education will deny being to the advantage of having. Possibly the university can be the place in which we can create a new vocabulary for the untilled, unworked problems of our time: a kind of cognition of being as Maslow referred to it--a creation of a new technology of happiness--of pure excellence, pure truth, pure goodness, pure beauty, and so on. Why not a new technology of joy? Else why the teacher? Unattended, the child can create his own misery.

Epilogue

Much of what I have been asking for is that teachers join in the egalitarian struggle. In John Rawls's A Theory of Justice it is suggested that this struggle strikes a deep and responsive vein in contemporary academic culture. No book in English has received more philosophical acclaim in the years since World War II, and it has won attention and admiration as well from economists, political scientists, lawyers, and students of jurisprudence. Plainly, the book is an event. Nor are the reasons hard to see. My ability to identify with him is easy, for as his exposition is a bit convoluted, and although Mr. Rawls seems quite often simply trying to explain things to himself, similarly, I have been trying to state a case without asking a question. It ultimately has to be asked, "Does teacher education rightfully belong in a contemporary university which is wrongly constituted?"

Then What Kind of University for Educating Teachers?

This is the question to which we collectively must find the answer. One needs to be created with sufficient outreach to help prepare additional positions for the nation's schools. A recent NEA report indicates that by 1980, 670,000 additional positions will be needed--at least 400,000 to reduce class size and teaching loads "to a level conducive to effective instruction." Two hundred forty-five thousand additional teachers will be needed to provide special education programs and services. Twenty-one thousand additional teachers will be required for kindergarten and nursery school programs for children aged five and six not now enrolled. Six thousand or more additional teachers will have to be created to reinstate a variety of programs and services cut back since 1969. This seems like an awesome task. Shall we approach it with the same methods as those used in 1900, or shall we devise new strategies resulting in newer and higher expectations for teachers? A new quality of cooperation needs to be elicited from all members of the university, or shall we continue to isolate ourselves? There are many critics of teacher education.

Not one of them directs his criticisms to the vital center of the teacher preparation problem. The knowledge base of today's teacher is incongruent with the cultural reality. We are still trying to educate the teacher in a categorical framework no longer defensible or necessary. Not only does the teacher of tomorrow need to be acquainted with the traditional social sciences, but he or she also must know well and instrumentally the newer behavioral ones. There does not exist one teacher education program anywhere in the world which has tackled this problem sufficiently. Nowhere is there evidence, save for some sporadic attempts, to provide the teacher with an adequate humanistic base. If the aesthetic is the proper basis of culture, according to many, then why does this area of inquiry continue to be coped with in the most casual manner? The chances for the teacher to become knowingly civilized amidst the confusion and rancor of present-day university faculties are none too

great; however, this must be the case, for as Buckminster Fuller warns us in his Utopia or Oblivion, ours is to create a utopia in which all men and women can live in harmony and justice. Why can't the thrust of teacher education center on the subject matter to make this possible rather than its opposite? Francis Bacon's New Atlantis, with its outline for a university, is better and more inclusive, more consistent, and closer to the values of the kind I would want for a teacher than any I read in current confused university catalogues. They reflect an increasingly Ptolemaic content and a decreasingly Copernican possibility.